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THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE.

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THE HINDU MESSAGE.

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THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar B. A.

VOL. 4.] THURSDAY SEPTEMBER 25, 1919. [No. 22.

The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

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A Vision Of India.

THE SOULS OF TREES.

By K. S. Ramaswami Sastri, B.A., B.L.

With keen though dim and muffled consciousness
The green-robed growing trees feel joy and pain.
They yearn to bathe in rushing radiant rain,
To feel the wind's caressing sportiveness,
And bright life-giving light's warm blessedness.
They lead not lives brief, purposeless, and vain,
With foul and fratricidal strife like Cain,
But lives of shining helpful preciousness.
What wonder if the fragrant jasmine yearns
To fling her flower-decked arms in glad embrace
Around the mango's eager love-thrilled frame?
What wonder if the chaste Thulasi burns
To spend at Krishna's feet her happy days
And Him as her heart's chosen king doth claim?

The Hindu Message

THURSDAY EVENING SEPT. 25, 1919.

The Historical Importance of The Nineteenth Century.

If the outstanding aspects of the unity of Europe revealed before the 19th century were the political unity of the Roman Empire and the ecclesiastical unity of the Middle Ages, the important aspect of it revealed and emphasised during the nineteenth century is the cultural unity of Europe. The three outstanding features of this cultural unity were "the building up on the basis of a common civilisation and by means of an expanding body of international law, morality, and custom of a commonwealth of nations," the emergence and emphasis of the spirit of nationality, and the growth of democracy.

In the middle ages the clergy and the military caste dominated politics and social life. The Renaissance let in new light and freed the popular mind from the ecclesiastical shackles. The Reformation completed that liberation. The invention of the printing press put an end to the possibility of the slightest revival of the ancient intellectual and spiritual domination. The revolution of the science of war by the introduction of fire arms put out of existence the triple mail and the moated castle and led to the merger of the military caste in the people at large. The industrial revolution of the modern age led to the acquisition of immense wealth by increased production and exploitation. The press achieved the final enfranchisement of the proletariat. The upheaval of the masses known as the French Revolution was inevitable, for Europe was at that time on the top of an active Volcano. The pleasure-loving monarchy, the parasitic nobility, and the sensual clergy were swept out of existence with fire and brimstone. Everywhere in Europe after the storm cleared vigorous shoots of national life were found growing into prosperous and abundant life.

Montesque's doctrine of the relativity of political institutions, Voltaire's religious satires, and Rousseau's ideals of equality fired the mind of the age at the beginning of the 19th century. The French Revolution was mainly social and was dominated by the doctrine of equality which shone forth in a blaze of social and political realisation. The doctrines of liberty and fraternity were only aspects of this doctrine of equality. The new French energy overflowed French frontiers because the new zealots in their zeal wanted to spread the light and also because the new forces of disorder had to be organised into order by sending the armed brigands to fight abroad. The genius of Napolean transformed it into a passion for world dominion. The ideal of the French Revolution was non-national, because all men being equal there was no room for strong national feeling. Napolean "the scavenger of Europe" overturned the old order but was beaten in his turn by the united Europe—united by the passion of fear and hatred for him. The result was the birth of nationalities in Europe.

We need not pause to consider the Quadruple Alliance or the Holy Alliance or other specific events of the new era. The absorbingly interesting spectacle is the growth of the nationa-

lities of Europe. The concert of Europe founded in 1815 collapsed within a decade. The national states of Europe were all formed during 1822 to 1830. The question as to what are the essentials of nationality has been discussed often and will be discussed more often hereafter: The occupation of a specified area, a homogeneity of race, a unity of language, some unity of religion, and a community of economic interests are some of the elements of nationality as found in some nations. But these are not indispensable. Mr. Hearnshaw says: "For example, the Jews have no country, the English are heterogeneous in race, the Belgians are bilingual, the Swiss are divided in religion, the French have many and conflicting economic interests. Not one of these marks, then, can be regarded as essential. Nevertheless this must be said: there are limits beyond which geographical dispersion, racial divergence, linguistic difference, religious schism, and economic strife are fatal to national sentiment." The most important factor is the presence of intense national self-consciousness. The next important factor is "a common tradition, a common will, and a common outlook." A common memory, common endeavour, and a common hope are the secrets of national life. Mr. Hearnshaw says: "Hence, perhaps, we may define nationality as that principle, compounded of past traditions, present interests and future aspirations, which gives to a people a sense of organic unity, and separates them from the rest of mankind."

Along with the national movement proceeded the democratic movement. The industrial revolution precipitated and perfected it. The artisan populations massed in towns began to have increasing self-consciousness. The English democrats, unlike the French democrats, were reformers not revolutionists. The increasing prosperity due to the railway and steamships and to the innumerable labour-saving and wealth-producing inventions restored and increased energy and buoyancy and hope. The principles of co-operation and communism began to attain increasing vogue and popularity.

The end of the nineteenth century witnessed the achievements of the newly awakened forces of nationality and democracy. Material prosperity due to marvellous scientific discoveries, great mechanical inventions, increased industrial efficiency and commercial organisation and expansion, and colonial activity had reached its zenith. A free and powerful press had raised the intellectual status of the average citizen. But the war of labour and capital entered on an acuter stage. The national spirit was active in countries of unrealised nationality. But the most disturbing factor was the transformation "of love of country into love of more country." As Mr. Hearnshaw well observes: "To some extent in all European national states, but to a marked degree in Germany, patriotism had developed from love of country into love of more country; while in the colonies it had grown from passion for the native land into passion for the lands of the natives." Germany began to colonise late in a world already colonised and appropriated. *Hinc illæ lacrymæ.* Colonisation is for providing outlets for the surplus population, for providing markets for the surplus products of "over-protected and over-prolific industries," and for

securing sources of raw material for manufactures. Frustrated German ambition in regard to colonisation, French resentment at the loss of Alsace and Lorraine, and other causes precipitated the world war. The Serajvo incident was the pretext and not the cause of the war.

Fortunately the Allies have won the war and thus established a higher international life on secure foundations. The smaller nationalities of the world have been privileged to live and have been saved from being crushed to death by the steam-roller of German *Kultur*. The dreadful fate of the Teutonisation of mankind was averted. Democracy triumphed over the evil forces of autocracy. The issues of peace and war will hereafter be in the hands of the League of Nations. The peace of the world depends not so much on the form of government as on the humanisation of jingoistic peoples. Is it too much to expect in this splendid dawn of a new age that the British Empire will become a federation of free national states and that as regards the future commonwealth of the world the words of Mr. Hearnshaw will come true: "It will not be a cosmopolitan *pot-pourri*; it will be a union of sharply-defined autonomous nations"?

Notes and Comments.

The late M. Renan summed up all history as "*milieu*, *moment*, and *race*." This is certainly far more satisfactory than Lord Beaconsfield's well-known saying,—"All is race." Race determines the character of the organism, and certainly constitutes the foremost of the influences which operate in working out the destiny of our race on earth. But even the finest racial type requires an environment which is suitable in itself, or which it can suit itself to, without incurring serious peril. Says a living writer in one of the recent Reviews:—"After a few generations of life in a warm climate the Aryan stock invariably disappears." Another writer says;—"There is in India no third generation of pure English blood."—Again, "it is notoriously difficult to bring up even one generation of white children in India." It is no wonder, therefore, that India is, for Englishmen, "*the land of regrets*." This circumstance is not without its disadvantages even for Indians. For, if Englishmen settled here, they would surely help us to effect improvements rapidly in the conditions, political and economic, obtaining here, and the present stagnation or decline will be arrested in time.

***

The presence of "Microbic diseases" is a cause of which we cannot speak with the same certainty. If in Western Africa European immigrants suffer much from such diseases, there are places like tropical America where the natives suffer even more. In India, Indians suffer much more than Europeans from the ravages of plague and influenza bacilli imported from abroad. In India, at least, we think that our new contact with modern civilisation is not altogether a blessing from the point of view we are now taking.

***

The same conclusion is confirmed by considering the effects of the new kind of *high* education introduced from the West. Diabetes has claimed numerous victims, as is well-known. But it is not, perhaps, so well-known that our newly educated men only leave behind them weak progeny; and moreover such of them as happen to lose their first wives rarely marry again. These features are likely to become emphasised in the case of our new educated women. Even in the West, higher education of women is unfavourable to the married state and still more to its fecundity.

***

Town-life is new to India, and already tuberculosis and consumption are claiming many victims. Perhaps it is yet too early to say of us, as it has been said of the natives of North America, that "residence

in a town is a sentence of death." But the abnormal development of town-residence is a source of danger to the upper Indian castes and classes long accustomed to breathe a pure atmosphere and to rural life along the banks of rivers in the interior tracts. We are quite unlike the other great oriental people, the Chinese, in this respect as in many others. Our hold on life in the midst of crowded cities is very slender, indeed. But, under the worst form of city congestion, the "heathen Chinee" can defy disease and insanitation, and he can claim immunity from their ravages in any climate.

***

In India, again, we claim the respect due to a long line of descent. Every caste, from the highest down to the lowest, claims descent from Brahma, the creator. If it is true that "aristocracies do not maintain their numbers" in the democratic conditions spreading everywhere in the modern age, the prospect is gloomy for all of us, Indians, who wish to preserve our blood pure. It is stated that in England *only six* noble families "can trace their descent in the male line without a break to the fifteenth century." The so-called "proudest aristocracy in the world"—viz., the British peerage—thus turns out to be only a race of parvenus. As for the plebian British families, they are the products of a free mixture of many peoples and races. This, too, goes to confirm the effects of the absence of what is known, as "blue blood" arising from a long line of pure and noble ancestors. It is no wonder, therefore, that the British have been and are so successful against the aristocratic Indian castes in the struggle of modern life which is so dominant a feature of the present epoch of Indian history.

***

These remarks, we know, will greatly hearten up the souls of Indian reformers who pine for inter-caste marriages and even for inter-racial unions. But let them not forget the fact already noted that the British parents in India find it "notoriously difficult to bring up even one generation of white children in India." Moreover, the fact that our Indian pure castes and races —the purest possible of all on earth, under the conditions inevitable to man—have such a long record and ancestry behind them ought to convince us that, if we do not succumb easily to the temptations of modern civilised society, we can continue yet for unnumbered ages to inhabit the land where we have reared the fabric of our hoary civilisation and even to rise to a pinnacle of glory still unknown in our racial chronicles.

***

The progress of our rulers in industry, population, commerce, and conquest is what is almost always pointed to by those who want to introduce changes in Indian social life and conditions. But they forget that England has owed much of her prosperity to her coal mines which are said to be so inexhaustible that they can last for at least 500 years more even at the present rate of output. Moreover, their industrial revolution to which they owe their rare industrial triumphs of the last 150 years has now practically reached its penultimate, if not its final stage. The proletariat in England is now very much alive and is resolved to kill its enemy alive or dead,—viz., capitalism. When capitalism dies through the "direct action" of labour now so much heard of, we do not think it will be possible for England either to produce the enormous supply of manufactured articles now raised to be exchanged for food from abroad or to maintain the present abnormal rate of increase of her urban and suburban population. The standard of living must get lowered then, and this must influence British culture and its relations with the other communities belonging to the British Empire. It has been said that "the European man, the fiercest of all beasts of prey, is not likely to abandon the weapons which have made him the lord and the bully of our planet." But that is to assume that the present industrial and social conditions, European and Asiatic are normal and even belong to the eternal order of Nature. But we have said a good deal to show that this is not to be. Moreover, there is much truth in the statement made about the European man that "under a regime of peace the Asiatic would probably be his

master." For, the regime of peace in Europe with its assured result in the growth of the proletariat in its power and aspirations must cripple the power and resources of capitalism, and its triumphs in the industrial conflicts of the future must pass away before long and thus leave the industrial arena of the East free to its own races and peoples.

* * *

Another circumstance which works also for the growing "victimisation" of the upper and professional classes in Great Britain is the increase of taxation to which they are subjected at steadily growing rates. This will only accentuate the decline of Industrial prosperity already foreseen and dreaded.

* * *

When all these circumstances above mentioned have produced their effects, the present social and industrial system will have been undermined, if not destroyed,—and Great Britain will again be, or grow to be, what it was in the eighteenth century, a country possessing "a comparatively small population, living mainly in the country and cultivating the fruits of the earth." This state of things is very much what India always was, and still largely is. "It will be a far pleasanter age to live in than the present, and more favourable to the production of great intellectual work, for life will be more leisurely, and social conditions more stable." The present social and industrial conditions of Great Britain are abnormal, and they are the logical outcome of the industrial revolution of 150 years ago,—"a strange episode which disturbed the natural habits of our (the British) race" to which "the first impetus was given by the plunder of Bengal which, after the victories of Clive, flowed into the country (Britain) in a broad stream for about thirty years." The pagoda tree was shaken bare then, but the soil on which it grew remained and has been subsequently fully utilised for purposes of Imperial growth and organisation. But other ideals have now arisen owing to the world's commotion at present; and the dangers of the world-war we have passed through will long remain in the recollection of men and determine the courses and measures of national policy in Great Britain. Moreover, the spirit of India is, we believe, fully awake; and, if the newly-promised regime of peace is realised, it will be suited to the natural workings and tendencies of that spirit. India has always stood up for all truly spiritual values, while never opposed to those which spring from the growth of scientific knowledge. It is in Europe that science has had to be in conflict with religion, and no reconciliation has yet been effected. India has always regarded the soul's wealth, as the real wealth and so the future evolution of peace—if it proceeds on right lines and is able to achieve its expected triumphs—ought to enable us to take our rightful place—and a place in the front rank among the peoples of the Empire and amid the more truly civilised humanity of the future.

Sri Sankaracharya and the "Karma *Marga*."

[By N. K. Venkatesan.]

(*continued.*)

III

The object of an incarnation of God, such as Sri Sankaracharya is believed by all of us to be, is to drive out adharma and establish dharma, to destroy the wicked and to protect the righteous. Sri Sankaracharya is believed by us to have fought against and destroyed false creeds and doctrines and established the true Advaitic doctrine and the Hindu Varna-asrama-Dharma. In the course of an excellent discussion of the relation between *gnana* and *karma* in his commentary on Sanatsujatiya, which was communicated to me by my revered guru, Sri Sankaracharya establishes the position of karma and that of gnana in Varna-asrama-Dharma, in a way which clearly indicates his attitude towards karma. The texts quoted by him are so many and so clear on both sides of the question that a direct study of the whole discourse can alone satisfy a true student who wishes to enjoy the flow of Sri Sankaracharya's expression and to admire his method of discoursing on the subject.

At the beginning of his discourse Sri Sankara quotes from "Moksha Dharma" the following sloka,

कर्मणा बध्यते जन्तुः विद्यया च विमुच्यते ।

तस्मात्कर्म न कुर्वन्ति यतयः पारदर्शिनः ॥

Karma binds a man, while gnana frees him; so *yatis* do not perform karma, being far-sighted. Here the sloka itself shows that the *yati*, the Sannyasi, who is on the path to moksha, being in his last and highest asrama, seeing the ideal before him then, does not do karma. This does not imply that he *must* not do karma, as it says clearly that he *does* not do karma. The question arises next, if karma has the quality of binding a man, then why should he do karma, that which binds him to the wheel of births and deaths? In answer to this Sri Sankaracharya says—that karma is to be done by a person *all through his life* in order to purify himself, सत्वशुद्ध्यर्थं. Then he says that karma is the means to *purification* and not for moksha—"न मोक्षसाधनत्वं." Then he goes on to declare, after some discussion, quite emphatically the imperative need for the performance of Vaidika karma in these words:—

ज्ञानेनैव मोक्षः सिध्यति, किं तु तदेव ज्ञानं सत्वशुद्धिं विना नोत्पद्यत इति वयं ब्रूमः ॥

Moksha is obtained only after gnana is obtained, but gnana is obtained *only* by means of Sattva Suddhi, which is the direct result of Vaidika karma, as has already been shown. Thus the performance of Vaidika karma is emphasised by Sri Sankaracharya by his saying that karma leads to Sattva Suddhi and that Sattva Suddhi *alone* leads to gnana. So the idea that the karma marga is different from and is separable from the gnana marga, as wrong interpreters of our Vedanta shastra say, is a myth, and is opposed to the teaching of Sri Sankaracharya. The Anugita says in very clear terms that the performance of Nitya and Naimittika karmas, without desire for immediate enjoyment of some tangible result and without also the thought of any result hovering in his mind, the observance of pure devotion or Bhakti to Guru, Vishnu &c., leads to the purification of self and gives birth to gnana, which leads a man to moksha. So the three margas are bound up together and any conscious effort to separate them in our lives is opposed to the spirit of the shastras, even of the Vedanta shastra. When gnana rises, all the *papam* or sin of man is washed away.

ज्ञानमुत्पद्यते पुंसां क्षयात्पापस्य कर्मणः ।

The rise of gnana follows Chitta-suddhi, which is the result of the performance of Vaidika karma, *incessantly* and *in accordance with the shastras* and *without desire of fruit*. With the rise of gnana, are washed away all sins. Sins being washed away, *punyam* takes the place of *papam*; with the rise of punyam, the way is paved for moksha. Sri Sankara says:—

यस्मात् विशुद्धसत्वस्यैव नित्यानित्यविवेकद्वारेण मोक्षसाधनज्ञाननिष्पत्तिः तस्मात् सत्वशुद्ध्यर्थं सर्वेश्वरमुद्दिश्य सर्वाणि वाङ्मनःकायलक्षणानि श्रौतस्मार्तानि कर्माणि समाचेरत्, यावद्विशुद्धसत्व इहामुत्रफलभोगाविरागो योगारूढो भवति ॥

That is to say briefly, Vaidika karma leads to Sattva Suddhi, which creates Nitya-anitya-vivekam, which makes a man yogarudha and gives rise to gnana, which is the ultimate means to Moksha. Now for this result, for making a person a yogarudha, Sama, not karma, is the cause. Says Sri Sankara:—

योगारूढस्य तस्यैव शमः कारणमुच्यते ।

As Sama (शम) is the direct cause of योगारूढत्वं and not karma, the question arises, "Why should *karma* be done in order to obtain *sama*, and cannot *sama* be obtained by the practice of *yoga*"? The practice of *yoga* is calculated to produce *sama*, but then *yoga* is an essential part of our Vaidika karma, for one of our six daily karmas is *japa* which is the *prakriti* of *yoga*. Thus we are again led to the conclusion that two factors in our Vaidika karma, srauta and smarta, namely, the performance of the karma without desire of fruit and the practice of yoga are two essential conditions for the obtaining of *sama*, which leads to *Sattva Suddhi*. The fact that the incessant performance of Vaidika karma, closely in accordance with the shastras, is our first and foremost duty has been emphatically pointed out by Manu and others, as well as by Sri Sankaracharya himself. The performance of Nitya Vaidika karma, srauta

and smarta, results in the quality of *sama* being made part of one's being. *Sama* causes *sattva suddhi* or purification of self. With this a person becomes a *yogarudha*, on the path to gnana. Then *papam* disappears and *punyam* covers the whole self. With this condition rises *gnana* and *gnana* leads to *moksha*. These steps are beautifully worked out by Sri Sankaracharya and he says undoubtedly that in accordance with the theory of the Vedanta shastra itself, the performance of Vaidika karma is essential and binding on every person and this fact is altogether forgotten by those who think that, because Sri Sankara says that gnana is the sole means to moksha, and because the Isavasya says,

अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ।

and because विद्या stands for gnana and avidya means agnana, all karmas are of the form of avidya and are therefore of no value or are a bar to progress. So they, that consider themselves highly cultured in this age, think that the non-performance of Vaidika karma saves so much time and worry which could be better utilised in the pursuit of *gnana*. Such people have rightly understood Vidya, but wrongly interpreted the word Avidya. One doctrine of the Vedanta is that the appearance of Vidya or gnana is itself the disappearance of avidya or agnana. So when Vidya is placed here in opposition to avidya, we have to understand that every phase of our mental and spiritual development prior to the appearance of *gnana* is avidya. It is not the performance of karma alone that is marked as avidya here, but also every step that is shown before *gnana*. Thus even the study of the Vedanta shastra is only a phase of avidya, until *gnana* rises in a man. So, to say that the performance of Vaidika karma is the display of avidya, while the reading of the Vedanta shastra, before the necessary mental and spiritual conditions are created in the reader, is not avidya also is only the wrong pleading of those that consider that gnana marga is different from karma marga or bhakti marga, by a misinterpretation of the texts. To make the above points clear, I shall just show the position of Sri Sankaracharya with regard to gnana and karma in a graphic form :—

Vaidika karma (Srauta and Smarta:—
including Japa, yoga &c.)
With non-desire of fruit.—Creates:—
(1) Sama (शमः),
|
Sattva-suddhi सत्वशुद्धिः
(2) (Loss of sins: rise of *punya*.)
| पुण्यप्राप्तिः
(Avidya—upto this stage.)

Brahma-vidya.	Gnana or vidya.	End of agnana. अविद्यानाशनं
Brahma-upasana.	विद्या	
तत्वमसि	|	
ब्रह्माहमास्मि	Moksha.	
प्रज्ञानमानन्दं ब्रह्म	अमृतत्व	
अयमात्मा ब्रह्म	मुक्तिः	
ओं तत्सत ॥		

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswami Sastri, B.A., B.L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha Trichinopoly.)

ADHYAYA III.

(Continued.)

अर्जुन उवाच—

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥

Arjuna said :

But by whom is a man impelled to commit sin, O Varshneya, as if he, though not desiring sin, is constrained by compulsion to do so ?

NOTES :

1. Arjuna puts this question to get a definite answer. Who is the impeller to action ? God or Dharma and Adharma or Raga and Dvesha ? Is the soul helpless ? Is it the mere theatre of a play or a mere playground for us ? Can it overcome all opposition and attain to the highest ? Are all the causes of equal potency ? Who is the real foe of the Jiva ? How can he be vanquished ? Arjuna wants to know all this so that he may follow the Lord's commandments and win His grace.

2. Man is not an automaton. He is a moral agent. His previous karmas and vasanas determine his birth and outlook. He should not give up his duty and take up other duties. He should and could do his duties in a Nishkama spirit. That is his privilege as well as his obligation. If Arjuna took up sanyasa, that would be fruitless *Nigraha* or self-compulsion. But if he fought in a *Nishkama* spirit he will be following the bent of his nature and will at the same time win the Lord's grace. Duty is preordained; but purity or impurity, virtue or sin, is of our making. In this respect we are free and responsible agents; Our karmas determine our jati, life, and enjoyment; Our vasanas give us the initial tendencies to choice; but we can and should overcome desire and sin and if we do not, we must suffer. Here is the only true reconciliation of determinism and freedom.

3. Arjuna wants to know who is the most active and dreaded foe of man and the Lord tells him about this.

4. Sri Ramanuja says that Arjuna asks why is the jnana yogin impelled into a life of enjoyment. According to him all these verses are intended to show the superiority of karma yoga over jnana yoga.

श्रीभगवानुवाच—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

The Blessed Lord said :

He is desire; he is anger, he is born of Rajo guna; he is all-consuming and all-sinful; know him to be the enemy in this world.

NOTES :

1. Sri Sankaracharya explains in this verse what Bhagavan means :

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः ।
वैराग्यस्याथ मोक्षस्य षण्णां भग इतींगना ॥

It is stated also :

उत्पत्तिं प्रलयं चैव भूतानामागतिं यतिम् ।
वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ॥

The word Bhagavan thus implies Omnipotence and Omniscience.

2. The Lord says here that the arch-enemy of man is kama. It is not the initial preference due to tendency that is the cause of transgression. But our desireful contemplation of the object which develops into a passion for its possession that is the real cause.

It is stated अथो खल्वाहुः काममय एवायं पुरुषः ।

3. Kama is born of Rajo guna. Rajo guna is the cause of delight in outer things and results in desire and attachment (*trishna* and *sanga.*)

4. It is of the nature of all-consuming eagerness. It is well said :

यत्पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः ।
नालमेकस्य तत्सर्वमिति शमं व्रजेत् ॥

It is said also :

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥

5. In the case of an enemy there are four methods of dealing with him: साम, दान, भेद, दण्ड (peace, gift, diplomacy, and war). In the case of this enemy the first three methods are useless. The more you give the more he takes. The more friendly you are the more domineering he becomes. Nor can diplomacy avail. Kind treatment is suicidal.

Vice is a monster of so frightful mien
As, to be hated, needs but to be seen
But seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Hence दण्ड is the only proper method in the case of *kama*.

6. Sri Sankaracharya points out that only kama is transformed into krodha (anger) when desire is obstructed in its progress towards enjoyment. It is stated :

ऋते कामं न कोपाद्या जायन्ते हि कथंचन ।

7. Verses 62 and 63 in Chapter II show how the succession of soul-deluding states arise.

8. In Santiparva, Mahabharata, kama is compared to a tree of which all other passions are parts; and the soul is tied to it by iron chains.

हृदि कामद्रुमश्चित्रो मोहसंचयसंभवः ।
क्रोधमानमहास्कन्धो विधित्सा परिषेचनः ॥

तस्य चाज्ञानमाधारः प्रमादः परिषेचनम् ।
सोऽभ्यसूया पलाशो हि पुरा दुष्कृतसारवान् ॥

संमोहचिन्ता विटपः शोकशाखो भयांकुरः ।
मोहिनीभिः पिपासाभिर्लताभिरनुवेष्टितः ॥

उपासते महावृक्षं सुलुब्धास्तत्फलेप्सवः ।
आयसैः संयताः पाशैः फलदं परिवेष्ट्य तम् ॥

9. Such is the power of Kama. It is said :

अकामस्य क्रिया काचिद्दृश्यते नेह कर्हिचित् ।
यद्यद्धि कुरुते जन्तुस्तत्तत्कामस्य चेष्टितम् ॥

(To be continued.)

Essays on the Bhagavad-Gita.

[BY THE HON'BLE
V. K. RAMANUJACHARIAR.]

(*continued.*)

(3) COMPOSITION OF THE BODY AND ITS USE.

The subject of discrimination is resumed in chapter XIII, and first the body and then the soul is described. The former is dealt with in verses 6 and 7 :—

"The great elements *ahankara*, *buddhi* and *avyakta*; the ten senses and the one; the five classes of sense objects; desire, aversion, pleasure and pain; compound; the dwelling place of the self." To understand this fully, it should be read with verse 4, which enumerates the heads under which instruction is given. The first head is what is it (the body)? *i.e.*, what are the elements of which it is made up? The reply enumerates eight elements. We have first the great elements—ether, air, fire, water and earth—the five grades of matter in the order of evolution. *Ahamkaram* is the grade of matter next above ether, and *buddhi* also known as *mahat* the next above it. Portions of these make up the body. It is therefore a compound. *Avyakta*, otherwise called *prakriti*, is the primordial substance of which the other seven are modifications. Hence in latter verses the body is often called *prakriti*. In this connection reference might be made to what is known to the student of the Vedanta as *panchi-karana*, the mixing up of five elements into a compound. In virtue of this every substance in the world contains the five kinds of matter, the five elements. Though the body is sevenfold, the two highest grades are left out as not relating to human evolution. Indeed in some Upanishads from the immediate importance of the three lowest grades, *trayikarana* or the mixing up of three grades of matter is mentioned.

To the enquiry—what does the body support—the reply is the ten senses and the one. Five of these are organs of perception and the other five organs of action, while the one is *manas* or mind. The Sanskrit term *Indriya* rendered into English by the word sense, does not indicate an organ of the body; for when the body dies and disintegrates, the *indriya* survives. Compare verses 7-9 of chapter XV :—

"The Self draws hither and thither the six senses, including the mind, which are seated in the body" (XV-7).

"When the self, the Lord of the senses, gets a body, and when he gets out of it, he seizes those and departs with them, as the mind takes fragrance from their places," (*ibid* 8).

"He attaches himself to the ear, the eye, the touch, the taste and the smell, and also the mind, and enjoys sense-objects (*ibid* 9.)

The *indriyas* accompany the Self in his reincarnations and are his instruments of enjoyment. Neither are they eternal; they are said to be evolved at the beginning of evolution and dissolve in the general dissolution. According to the Vedanta they are products of the finest grade of *ahamkara* (matter of the second plane), while the Logicians regard *manas* as independent, and the others as coming from the five elements—each from each. The Self cannot contact sense-objects directly, but requires a channel of communication, and this purpose is served by the mind, which acts through one of the senses.

The third head of enquiry in regard to the body is what are its modifications. The reply is desire and aversion, and pleasure and pain. These are experienced by the Self; but they are preceded or accompanied by modifications in the body-*i.e.*, vibrations corresponding to them. Finally, the body is the dwelling-place of the Self, seated in which he experiences pleasure and pain, and works for enjoyment or liberation.

(4) THE SELF CONTRASTED WITH THE BODY.

The Self is described in verses 13 to 18, of Chap. XIII. In the following verses it is contrasted with the body in four particulars :—

'Beginningless, a portion of myself, large, said to be neither *Sat* nor *asat* (*Ibid* 13)

The first term differentiates the self from the body, which has a beginning. The second term shows that he is of the same nature as the Universal Self, being a spark in the flaming fire, but his growth is not like that of the body. He is *brahman*-*i.e.*, large, his consciousness being capable of embracing everything in the world. It is now limited by impediments, by the removal of which he grows, not by the accretion of one particle to another. The terms *sat* and *asat*, indicating matter in the stages of manifestation and unmanifestation cannot be applied to him.

"Everywhere he has hands and feet; everywhere eyes, head and mouth; everywhere ears; he stands enveloping the whole of himself." (*Ibid* 14).

The Self is one and indivisible, and differs from the body, which is composed of organs, each exercising a different function from the rest. In every function the whole of himself is occupied. Sri Ramanuja's commentary states that the Self stands enveloping everything in the world—of course by his consciousness; but this interpretation is hardly appropriate here. The term *Sarva* (all) in the verse should be understood in the same sense throughout the verse.

"Not divided amid beings; but appearing as if divided." (*Ibid* 17).

Whatever be the form of the body—deva, human, animal or vegetable—the Selves are all alike, there being nothing to distinguish them from one another. Their only feature is that they are conscious beings. The bodies, on the other hand, are divided into classes, according to the stage of evolution reached. The ignorant identifying themselves with their bodies regard the selves also as different.

"He is the light of lights, and is said to be beyond darkness" (*Idid-18*).

While the body needs something to illumine it, the Self with his consciousness illumines everything—even such things as a lamp, the sun etc.

(5) THE SELF AS DIVESTED OF MATERIAL VEHICLES.

Verses 15 and 16 of the same chapter describe the self when divested of all material vestures. "The capacity to know through the senses remains, and he can also perceive without their intervention. He is not attached to any kind of body, but can take any kind at his pleasure. He is not drawn by the enjoyment of wordly objects, but his capacity for such enjoyment remains" (*Idid*-15)

He can exist independently of anybody, but may assume any. He is not dependent on feet for his movements, but remains capable of movements with them. (*Idid* 16). In the embodied condition the Self dwells in a body, perceives through the senses, acts through the organ of locomotion and enjoys worldly pleasures. When divested of all material vehicles, he still has an existence, can perceive and act without the aid of any *indriya*. He no longer cares for the petty pleasures of this world. If the Self exists apart from the body, why do we not perceive him? "Being subtle, he is not easily perceived. He is far from one who makes no effort., but at hand to one who does so," (*Ibid* 16).

Chapter XIII began by differentiating the self from the body by the fact of his knowing it. Verse 17 shows other ways of doing it :—

"Supporter of beings: he devours and generates." The moment the self leaves the body, it falls down helpless. It is

therefore supported by him by his very presence. Under his guidance the body takes nourishment, and reproduces itself. These things cannot be said to be done by the body itself; for they are not seen in the body bereft of the Self.

(6) BEGINNING OF EMBODIMENT, REASON FOR ITS CONTINUANCE AND RELATION OF THE SELF TO THE BODY.

It may be asked how two things so different from each other as Self and body are found together. This and kindred questions are replied to in verses 20 to 23.

'The body and the self know both to be without beginning.' (Verse 20.) What is intended is that both in the state of association have had no beginning. The association in this age or *Kalpa* began it is true, at its beginning; but it was preceded by a similar association in the preceding age, and that again by another on the analogy of the seed and tree. What are their functions?

'The body is said to be the cause when it and the senses work; the self in the enjoyment of pleasure and pain.' (*Ibid* 21).

The body and the senses acting under the guidance of the Self produce fruit, which he enjoys. They therefore work not for their own benefit, but for the sake of the self, their lord. How is the association continued?

'The Self seated in the body experiences pleasure and pain produced by its *gunas* or qualities. Attachment to pleasure brings about his birth in good or evil wombs' (*Ibid* 22).

Attachment to pleasure leads to performance of action, and in order to enjoy the fruit of the action, he reincarnates in suitable surroundings. This goes on, until the Self makes an effort to liberate himself. What is the relation of the self to the body?

"The Self seated in the body sets it in motion, watches its action and permits its continuance. He supports it and enjoys the fruit of its action. Hence, in regard to the body he is said to be the great controller and the supreme lord.' (*Ibid* 23).

The Self supports the body. This is one relation. He controls it and its senses. This is the second. He makes them work for his own enjoyment—not for themselves. This is the third relation.

(*To be continued.*)

Olla Podrida.

We have had stirring events this week. It is indeed a mad world, my masters! The Adi Dravida Jana Sabha has sent a cablegram to the Secretary of State denouncing the Brahmins as the non-tax paying foreign clergy! This comic pieee of insanity was matched by a serious piece of insanity in New India in its editorial dated 13th September 1919 which seriously tries to show how the Brahmins pay 1/7 of the taxes but are only 1/22 of the population.

* * *

We have had further the Yaga Kshatriya conference at Coimbatore. Asaris become Acharyas. Poosaris become Bhoosastris. The whole of India is fast developing into a nominal butterfly. Fly and shine in the sun, O pretty butterfly!

* * *

G. S. A. delivered a lecture recently on The Indian Student and duly taught us dharma and spirituality. So we have to learn these from him. Alright. Be it so!

* * *

How is the West getting on? The Watt centenary has led to the collection of £ 200000 to restore Britain's primacy in labour-saving machinery. What impractical dreamers they are and how unlike our Yaga Kshatriyas!

Our Social Problem and the Bhagavat Gita By K. S. Ramaswamy Sastri B. A., B. L

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In America a bill has been introduced to justify America's withdrawal from the League of Nations if the Powers do not abolish conscription in two years. Let us wait and see what becomes of this!

* * *

Aviation is to the fore! The German Police aviators are busy preventing the smuggling of capital out of the country. The Prince of Wales and the President of the United States have effected an aerial exchange of letters.

* * *

The Sinn Feiners are going to burn an effigy of Carson. What a funny world!

* * *

But their sanity is nothing when compared to ours. An appeal has been sent forth for Rs. 50000 to erect a statue to Veeresalingam and to patronise his institutions as he was patronising. But what was his special method of patronage, I wonder? So we are to have a statue even for him! What next, O spirit of bathos!

* * *

R. Venkiah has built another Picture-house at Madras. It is at Vepery. It has got a wonderful foyer, a more wonderful cloak room, and a most wondeful buffet. Here the description stops as there is no super-superlative. But why this craze for cinema shows? Is it because they are so moving?

* * *

G. S. A. has begun again his old method of showering compliments. In regard to the Punjab Relief Committee there is a plentiful shower of rosewater. All praises, no blanks! Come one, come all.

* * *

The *Jayanti* of Narayana guru of the Panchamas has come up again this year and was gloriously celebrated. The Jayantis of greater gurus are not heard of. We can well realise why this Panchama guru is singled out for honour. Not that we do not like his work. The idea of building temples for Panchamas and of raising their intellectual and economic status is good. But to celebrate the Jayanti of every Panchama leader is surely going too far. The Hon'ble Mr. S. Srinivasa Iyengar told us on that occasion that caste must go and that all Indians are Brahmins. If all Indians (including I suppose Christians and Mahomedans and Parsis and Buddhists) are Brahmins, where is the caste that must go and where must it go? Once again his favourite adumbration of Neo-Hinduism has been given to the world. We are living in strange times indeed.

* * *

But this is not all. He stated that if revelation, divine revelation, had anything to do with caste, Panchamas would have been born as a distinct species and *incapable of breeding with higher castes.* So we have a new breeding test hereafter.

* * *

This is all Neo-Hinduism—the manifestation of that mystic subconscious spirit which is able to see everything!

* * *

Mr. C. Rajagopalachariar gave at the recent Conference an equally wonderful solution. "If you belong to any of the upper castes and believe there is something superior or beautiful or pure in your caste, hesitate not to sacrifice it; we must go down and fuse with the other brothers of our motherland; yield your purity, your beauty or your superiority for the common benefit." Yes, do not yield your rupees annas and pies. That is the new gospel. Your purity must be yielded. How? By impurity of course. You must yield your beauty. How? Of course by becoming ugly.

* * *

Breeding, breeding, breeding! That is the cry! The matrimonial advertisers have

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come up again. One wants a fair and accomplished Brahmin lady, another wants a fair, educated, and *well grown up* Brahmin girl of 16.

* * *

Meantime the New York Correspondent of the *Times* informs us that the commission on the revision and enrichment of the Book of Common Prayer has resolved to eliminate the word "obey" from the marriage ceremony. Why, O woman, should you obey us ? We are born to obey you.

SCRUTATOR.

Whither in India?

With sharper emphasis and more insistence than at any earlier time, Britain is being challenged to justify her position in India and to declare her purposes in relation to the Indian people. A hundred years have passed since, by framing an administration which depended upon the educated classes of the country, she entered upon the modern task; sixty years since, with the transfer from the Company to the Crown, she acknowledged the tremendous implications of her own system. Throughout the last century British statesmen in India have continuously reaffirmed the principles of British rule. Moreover, we have just fought a war in which all our spokesmen have used, without reserve, the most resounding of watchwords—Democracy, Equality, Self-determination, Freedom. And while, in Europe, we have been making play with such ideas, India has been moving at a startling pace and preparing her unexampled challenge.

Certainly in the war itself India provided the world with an extraordinary lesson in patriotism. A quite unlooked-for demonstration of loyalty from all the articulate classes set the note of the Indian contribution. In concrete terms it meant over a million fighting men, serving on almost every front, mountains of munitions, money in gifts and loans far beyond the resources of the country as previously estimated; and, so long as the Executive permitted it, the utmost readiness to volunteer service of all kinds. In recognition, or acknowledgment, of all this, India has been able to record the utterance, of many fair words, the nomination of one or two Indian representatives to the Imperial War Cabinet and Conference, the elaborate pretence of India's partnership in the Imperial Commonwealth, by giving the Government of India a status in the League of Nations, and even the affixing of Indian signatures to the Peace Treaty, and the definite promise, in August, 1917, of responsible self-government.

The last event is, as we need not point out, of far greater importance to India than any other political happening of these years. And so, two years ago, it was universally acclaimed. The situation since then has greatly changed: for, as the recent evidence has made abundantly clear, public opinion in India has been concerned with other matters than those which have been going forward in connection with the Montagu Reform Bill. Nevertheless, those are decidedly worthy of mention. Commitee Room A of the House of Lords has, for six weeks past, presented an interesting scene. A few Europeans and many Indians have gathered, several days a week, to hear the Joint Select Commitee of both Houses taking evidence upon the proposed reforms —seven peers and seven commoners, seated at a horse-shoe table, asking questions in flat, tired voices of a succession of witnesses, amazingly varied in race, character, and experience. To the English observer—and therefore much more to the Indian—the scene has an air of unreality. And yet it is by no means without a meaning. The promise of 1917 was a promise. And here, in consequence, is the governmental mind of Britain making herself up in regard to the destinies of India, in the presence of a hundred or so units of the 300 millions. They themselves are quite keenly interested.

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But if the English inquirer in Committee Room A were to ask any of them as to the state of mind of the Indian people in relation to the reforms and their prospects, they would inform him that India, at the close of the war of liberation, is not thinking so much of Parliamentary measures to modify the Constitution as of the great Sirkar at work.

They would point first, inevitably, to the Punjab, and would urge us to look carefully upon the most shocking piece of maladministration in the Empire during our time. A fortnight ago, in the House of Lords, the very able Indian Under-Secretary of State gave a summary of repressive activities under martial law since the disturbances of April last accompanying the agitation against the Rowlatt Sedition Act. The accused were arraigned, not before military tribunals, but before special judical commissions appointed under martial law. These commissions tried 852 persons. Of the total, 582 were convicted and sentenced, 108 to death. Eighteen, who did not appeal, have been executed. All the other sentences have been reviewed and most have been modified. For example: twenty-eight death sentences have been commuted to transportation for life, twenty-three to imprisonment for ten years, while the sentences of confiscation have all been remitted. Apart from the commission trials, about 1,500 offences against martial-law orders have been summarily disposed of. These, presumably, are unaffected by the lieutenant-governor's clemency. From end to end of India the story of the Punjab has been told, as nothing else in India has been told since the terrors of the vengeance taken by the ruling Power for the crimes of the Munity. On the other hand, British military officers returning to England from the Punjab boast that they "have given these people a lesson which they will not forget for fifty years." If there were one side only to such lessons, the military inference might be justified.

But, it will be contended, the O'Dwyer-Maclagan *regime* is not proof that British rule in India is a repressive system. The Punjab was in revolt; order had to be restored; executive severity was unavoidable. Firm administration undoubtedly was; and when the report of the Special Commission (not yet appointed) comes out, it will be seen how far the argument of necessity is justified. But let us turn to an illustration of the normal working of the bureaucratic system. The Indian Press Act was passed in 1910. Since that year some 350 presses and 300 newspapers have been penalized, most of them by a demand for the deposit of money security; and about 500 publications have been proscribed. In the past two years, that is since the pledge concerning responsible self-government was given, the Act has been administered more rigorously than ever. During the present summer about forty journals have been proceeded against. The conclusion is universal that independent discussion is no longer tolerated by the Government. The Indian editor, even though his paper represents the most moderate constitutional tradition, is to-day effectually enchained. Parliament talks of constitutional progress; the bureaucracy applies the gag.

The British citizen who can contemplate such facts as these without misgiving must we may think, be out of harmony with the principles of his own race and commonwealth. But the question suggests itself, what of the men who are responsible for the working of the Indian administration? In their ranks, as we all know, there are public servants who, having chosen India as a career, have attained, if not a clear vision of the end and the whole purpose, at least a fine conception of the task in which they are immediately engaged. How does the great business of governing India strike them? That question is hardly capable of an answer, though some would say there is at any rate a hint of it in the little book on the future Government of India lately put together by Mr. Ernest Barker (Methuen). The India Office, doubtless, would refer the inquirer to the annual official review—the oddly named Statement exhibiting the Moral and Material Progress and Condition of India. This record, which formerly moved the critics to assert that it was the worst blue-book in the British Dominions, has at last taken on a

wholly new form (H. of C. 1919, No. 143, 2s. net). It is now a manageable and consecutive summary of the Indian year—necessarily, in the chapters dealing with the work of administration, carrying the assumption that the Anglo-Indian system stands for (to use the phrase of a former Viceroy) the noblest work of governing men. The volume contains a long chapter on the political movements since 1916: but not to those pages need we turn for light upon the attitude of the official world towards a constitution designed for specific development towards self-government. The bureaucracy would say, simply, it is doing its job. "Of all the gifts which British administration has brought to India," we read, "that of internal tranquillity may be ranked among the first." Undoubtedly; but here again, as everywhere else, we are bound to ask, What of methods and ends? Is it, for example, an accident that no public service in the world is more hated and feared than the Indian police? Is there no special significance in the fact, officially recorded, that in every province save two, crimes of violence and against property should be on the increase—the distressed Punjab furnishing a conspicuous exception? Why, during the year under report, should there be 2,000 dacoities (gang robberies)—a growth of 100 per cent.? And can we, turning to other chapters, regard without despair these appalling statistics of illiteracy, of poverty, of a communal physique so wretched that it leaves the Indian people at the mercy of every pestilence? Consider the two most affrighting examples. Bubonic plague has been endemic in India since 1897. Between June, 1917, and June, 1918, the total number of plague deaths was over 800,000—and this after years of a fluctuating terror which in province after province, has wrought a piteous demoralization in the community. In June, 1918, the apparition of influenza was recorded. By the time its force was spent last spring the toll of victims was six millions—in a year, by the way, when famine once again, after a long spell, was seriously prevalent.

Can we, then, state a few plain questions or draw a few conclusions for that growing section of the British people which takes seriously the colossal burden of our imperial obligations? We have given India security from domestic strife. We have given her a standardized Executive which, beyond all question, is a marvellous creation. Have we been able to give India anything else? A tolerable standard of economic or physical health? The statistics of mortality and of agricultural poverty provide the answer. Opportunity for the selection of ability through school and college and technical institute? The dismal history of Indian education, once again, illuminated by Sir Michael Sadler in his report on the system in Bengal makes an affirmative reply difficult. Contentment, and a reasonable measure of civil liberty? The response comes from the Punjab, from a penalized Press, and in the multiple agitation against Sedition Bills and the Indian equivalent of D. O. R. A. The beginnings of organic self-government, the chance of growth in responsibility and political self-respect? For that we must wait for the issue of the conflict between the demands of the deputations now in London and the threats of Lord Sydenham, of the European Association, and the Anglo-Indian Press.

But must the conclusion, when all is said, be either a confession of failure or an intransigent declaration that, to the limit of political vision, India shall remain a dependency, administered by an alien bureaucracy and ruled despotically from the heights? It connot be the second, it need not be the first. There lies before the British people, in the time immediately ahead, the most inspiring opportunity that has ever come to an Imperial Power called to decide the future of a people differing in civilization, in race, and in color of mind as of skin. If we seize it, greatly and with daring, the British Imperial Commonwealth will justify itself for ever. If we reject it our doom in Asia is as certain as tomorrow's dawn.

The Nation.

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